1: Jenness--170 (1913-16) 1922 Copper Eskimo
116, 868

"A girl receives a little elementary education in cooking and sewing and in dressing meat. She is encouraged to make dolls and to mend her own clothing, her mother teaching her how to cut out the skins. Both boys and girls learn to stalk game by accompanying their elders on hunting excursions; their fathers make bows and arrows for them suited to their strength. One of their favourite pastimes is to carry out, in miniature, some of the duties they will have to perform when they grow up. Thus little girls often have tiny lamps in the corners of their huts over which they will cook some meat to share with their playmates. In summer they love to sleep out-of-doors together, or to set up house in an empty tent. So the days pass happily enough until they reach manhood and womanhood and take up the responsibilities of life in real earnest."

1: Jenness--219 (1913-16) 1922 Copper Eskimo
116, 868

"The children naturally have many pastimes that imitate the actions of their elders. Girls make dolls out of scraps of skin, and clothe them like real men and women. Their mothers encourage them, for it is in this way that they learn to sew and to cut out patterns. Both boys and girls play at building snow houses. In summer, with only pebbles to work with, they simply lay out the ground plans, but in winter they borrow their parents' snow-knives and make complete houses on a miniature scale. They trace too figures of men and animals in the snow, and carve them out of single blocks; for example, two small boys one day set up a snow-rabbit on top of a hill; one ran and stabbed it through the heart with his knife, while the other completed its demolition by slicing off its head. Sometimes they make toy sleds of ice, like the real ones that are used by their parents in emergencies. One of their games in which the adults sometimes join imitates the killing and cutting up of a bearded seal. A child lies flat on the ground while the others gather around him and pull him about as though they were hewing him to pieces. In Victoria island the children spent an idle summer's day partly in splashing about in a neighbouring lake, partly in setting up rows of stones and turf, inyukhuit, as for a caribou drive, and digging shallow pits, tallut, from which they launched their shafts at imaginary deer."

3: Rasmussen--27 (c. 1923) 1932 Copper Eskimo
116, 791, 868

"A would-be shaman must be made suitable right from birth. Even as soon as the afterbirth has been extruded the infant is lifted up and allowed to look through it, a ceremony that gives the child second sight. Later on such children are called: taRak'ut ihilgit, i. e. those who have eyes in the dark. Later on, when they are grown up, they do various tricks as proof of the powers they have received through their special initiation. Meat or liver, for instance, which they had eaten would sometimes not pass the usual channels through the rectum, but came out through the navel, masticated but not digested. In such cases the audience was allowed to pick the pieces of chewed meat from the trouser band beside the navel.

The child who was chosen and wedded to the shaman's art soon became haunted by dreams. The dreams had always to be revealed to the people of the village, and were then interpreted as particular and strange omens; and it was on these dreams that the shamans built up their special knowledge of all those things that are hidden to ordinary people. The explanation of it all was 'These children, who were to have visions in the wastes, where there were no people, the shamans used to busy themselves with in order to teach them; for the helping spirits, who were the spirits of the air, often went back into the sky again'. By this was meant that it was always hard to get helping spirits that would remain, as very often they would return to the skies without taking up residence in the breast of the shamans."

lines, harpoon lines, and lashings of various kinds. No doubt the Copper Eskimo in emergencies made use of sinew from other sources, for the Mackenzie Delta natives sometimes use the sinew on the tail of the fox, which is about a foot long and said to be of excellent quality. 283

After the flesh had been carefully scraped away the sinew was allowed to dry a little; but as prolonged exposure to the heat of the sun rendered it stiff and brittle, it was generally stored away at once in a bag. The value of a slab of back sinew was fairly high everywhere along the Arctic coast.[1] Caribou were very abundant in the Copper Eskimo country until about 1919, but in the absence of linen or cotton thread—which in any case is less suitable for skin garments—sinew was in such great demand that it was constantly traded from one family or group to another. [435] [136] [437]

For ordinary sewing a thin strand was stripped off the slab with the teeth or thumb nail, drawn through the teeth to remove all roughness, and rolled against the cheek to twist it into a single smooth thread. Waterboots, however, called for a stouter three-ply thread, made by the women and girls in the house, where they fastened the ends of the threads to the drying rack, and caught the middle strand between the second and third fingers while they crossed the two outer ones with the thumbs and index fingers. Fishing lines of leg sinew were plaited similarly of three strands, but the harpoon lines, which required to be flat, had from four to eight strands, sometimes even more. Twisting, as with rope, was an unknown art.

Sewing Bags and Baskets. A Copper Eskimo woman without her needle and thread would have been as uncomfortable as a European housewife without her knitting. Sewing was no impediment to gossip: the woman sat on the sleeping skins, her legs doubled under her or stretched out in front, and plied her needle and her tongue at the same rate. Always she sewed from right to left; only a left-handed person sewed in the opposite direction. She held the thimble on the first finger (not on the middle, as we do), and pushed the needle through the skin with the side of the thimble, not with its top, if indeed it had a top. Then she caught the point between the thumb and middle finger, drew the needle out, turned it on its side, and with her thimble behind it pulled through the thread and reinserted the needle for the next stitch. Usually she did not tauten the thread until the second stitch. 294 462 [516] [521]

There was more sewing to be done at certain seasons than at others. Thus, in the autumn, all the new clothing for the winter had to be finished before the sun disappeared below the horizon for the long winter night. The women then sewed from early morning until late at night, with only brief respites to cook the meals or to pass the time of day with neighbours. A woman who had no children to sew for was, of course, less busy; the mother of a family was obliged not only to make the clothes for the whole household, but to train her girls to be dressmakers also. The latter began their training with odd scraps of skin, which they learned to join with neat close stitches. Later, they mended rents in their own clothing, and made dolls fully clothed from head to foot. Many men could make their own trousers and socks, and even sealskin shoes in an emergency; but only a very few could cut out a well-fitting coat or make a pair of waterboots that would really keep out the water. Even the women never attained great skill in these last-mentioned tasks until long after marriage, and a young wife often sought the assistance of an older relative or friend. [221] 294 462 868

The work-basket of most women was a bag of caribou or some other skin, or else, more rarely, a neatly worked basket of coiled willow twigs held in place with willow-bark stitching (Figures 91, 92). All the baskets that I saw were 415 [285]

[1] In 1914 the price of one slab of reindeer back sinew at Barrow, Alaska, was $1.

[TEXT CONTINUED ON PAGE 90]

28: Jenness E-5- (1914-1916) 1946
ND8 Copper Eskimo ND8

534
422
[426] There was one drum, on the average, to every eight or ten families. The maker was also the owner; he kept it inside his house and carried it on his sled. The whole community, however, shared its possession and any man might borrow it at will.

524

Figure 186. Doll, of skin. IV.D.752. 1/2.

[868] *Dolls.* We may perhaps class dolls with the playthings, although the cutting out and sewing of costumes for them was a regular part of girls' education. I cannot remember that any had wooden faces; all that I recall were entirely of skin, from 6 inches to a foot long, and clothed as females, which was perhaps only natural, as the women's costume required rather more skill in tailoring than the men's. Figure 186 shows a typical specimen.

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

rate of progress, because this sustained effort involved a mental strain to which they were totally unaccustomed. We had travelled long and far for three days, and they needed an interval to recuperate. During those three days, too, they had suffered from hunger, for we had killed no game; and now they gorged themselves so freely that involuntarily I thought of Icehouse's reproach to the dogs, "They have no bottoms to their stomachs." The human body is remarkably plastic; through generation after generation these Eskimos had developed something of the nature of the camel, being capable of taking in a few hours sufficient nourishment to compensate for one period of scarcity and to carry them over another.

During these days of idleness they indulged in various pastimes. They set up a clod of turf about a foot square, and, standing back forty paces, shot at it with their bows. Only about one arrow in twenty hit the target, so that either their marksmanship was poor or their bows very inferior. Since they had all practised archery from childhood, and two of the men, Ikpuck and The Runner, were noted hunters, the fault evidently lay in their bows. These belonged to the type technically known as "composite," like the well-known Tartar bows. The framework was of three pieces of wood rudely jointed together, two end pieces or horns curving backward and a middle piece. All the back of the wood was covered with a narrow band

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

of sealskin, over which was lashed a pair of stout cords of twisted sinew. It was the sinew that gave the weapon its spring, for the frame was merely driftwood picked up on the beach, or spruce of the poorest quality. Such crude materials, added to crude workmanship, made the balance very uneven, so that although the maximum range of the weapon was about one hundred and twenty-five yards, its effective range hardly exceeded twenty-five. Indeed, I have seen The Listener miss a caribou that passed not more than fifteen yards away.

While the adults amused themselves at archery beside the camp the children played their own games on the slope above. They set up fences of turf to enclose fictitious caribou, and dug shallow pits from which to shoot their arrows; or they marked out a line of snow-huts with pebbles, and filled the dance-house with imaginary singers. Thus the occupations of the parents were the pastimes of the children, who learned in play their duties of after years.

Twenty-five miles west of the sand-plain, at Bad Creek, we left The Listener's wife to dry our stock of meat, promising to rejoin her before many days; with lightened packs we then pushed on toward Mt. Arrowsmith, camping near a crag of diabase twelve feet high that formed a landmark visible for many miles. Here we encountered a violent snow-storm that continued unabated for two days. We spent the first in our sleep-